

D. H. Hurd

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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AGENTS

FOR THE CHRISTIAN REPOSITORY.

Rev. Mr. John Smith, *Aston*.
John D. Perkins, *Coatesville*.
E. K. Dare, *Octorara and Doe Run*.
Robert Graham and Gen. Cunningham,
New-London & Roads.
Robert White, *Piggs Manor*.
William Latta, *Warren*.
James Latta, *Black Horse*.
Stephen Boyer, *Marietta*.
J. N. C. Grier, *Brandywine Manor, &c*.
William Ashmead, *Lancaster*.
Francis Latta, *Chesnut Level*.
Babbett, *Salisbury, Columbia, &c*.
Mr. William Slaymaker, *Paradise*.
Lefevre, *Oxford*.
Doct. Josiah Ankrim, *Jennerville*.
John Steele, Esq. P. M. *Wes. fallersfield*.
John Wallace, Esq. P. M. *Earle*.
Rev. Mr. John E. Latta, *Christiana*.
A. K. Russell, *New Ark*.
Joseph Wilson, *Middleton & Smyrna*.
Samuel Bell, *Solon & Pencader*.
John Sutton, Esq. *St. Georges*.
Rev. J. E. Latta and M. K. Esq. *New-Castle*.
Charles Tatman, Esq. P. M. *Cantrills Bridge*.
Rev. Mr. Magraw, & Mr. T. Cole, *Rising Sun, &c*.
Samuel Martin, *Chancellor*.
Samuel Back, *Peach Bottom*.
William Finney, *Bell Air*.
Messrs. Virtue and Hogg, *Edison*.
Mr. Samuel Hogg, Esq. *Charleston & North-east*.
We beg leave to request all the above gentlemen, as well those we have not personally spoken to, as those we have, to oblige us so far as to receive, receipt for, and forward when convenient, all monies coming to their hands on our account. Also forward new subscribers.

DESTRUCTION OF SENSAPURIB'S ARMY By Lord Bryan

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And he clung to the spear of his spears on the sea,
When the blue wave rolls mightily o'er deep Galilee.
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the Angel of death spread his wings on the blast,
And breath'd on the face of the foe as he pass'd;
And the eyes of the sleepers grew dead, and chill,
Their hearts heav'd but once, and for ever grew still.
And there lay the steed with his nostrils all wide,
And through it there roll'd not the breath of his pride;
The foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.
And there lay the rider distorted and pale,
The dew on his brow and the rust on his mail;
The tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.
And the widows of Ashur are loud in their wail,
And the idols are broke in the temples of Baal;
And the might of the Gentile, unmoote by the sword,
Hath melt'd like snow in the glance of the Lord.

HISTORY OF MISSIONS

[Continued.]

LONDON SOCIETY MISSIONS.

Having narrated the operations of this society in the Islands of the South Pacific, we now turn our attention to their labors in other parts of the world, beginning with

SOUTH AFRICA

"This part of Africa comprizes all S. of lat. 26. S. Dela Goa bay lies in its N.E. corner. On the W. S. and E. it is washed by the Atlantic, Great Southern, and Indian oceans. On the N. are countries unexplored and unknown. This embraces the extensive country of the *Hottentots*, a general name for various tribes of the natives."

The colony of the Cape of Good Hope extends, on an average, 200 miles to the north. It is settled by Europeans, and is subject to their authority. But in 1810, about one fourth of the inhabitants were *Hottentots*, and about three eighths were slaves. The colony was formed in 1650 by the Dutch. The English took possession of it in 1795, and restored it to the Dutch in 1802. In 1806, however, the English captured it again, and it was confirmed to them at the general peace in 1815.

N and N. E. from the colony lies Caffraria, and the countries of the *Tambookies*, *Mambookies*, *Griqua*, *Boshnans*, (a general name for numerous tribes,) *Boroloos*, *Corannas*, *Namaquas*, and *Damaras*. We have noticed three missions of the Moravians, and one of the Wesleyans, in South Africa. The London Society has the following

Within the Colony.

Cape Town, the capital, Mr. Thom. has resided several years at this place, and has been useful to the stations in the interior, as well as to all classes in the town. He has made several long journeys, preaching the scriptures.

1802 *Stellenbosch*, 26 miles N. E. from Cape Town. Mr. B. Kier is well attended by slaves and *Hottentots*. His infirmities prevent him from extending his labors.

Potlatch Dr. v. y. 30 miles N. E. from Cape Town, and *B. v. y.* about 70, appear to be connected stations where Messrs. Vos, K. Amer, and Taylor, labor together. At the first named place, the school and congregation are in a flourishing state.

1811 *Caledon* 80 or 90 miles E. of the Cape is usually reckoned among the missionary stations, and is occupied by M. Seidenfaden. But he is at present rather the pastor of a regular congregation. It is a very flourishing settlement.

1813 *H. Kraal*, or *Hoge Kraal*, a prosperous station about 300 miles E. of Cape Town. Here Mr. C. Pacant labours. There is a church, and a school of sixty children.

1802 *Bethelsdorp*, 500 miles E. of the Cape, and a few miles N. W. of Algoa bay. This is an extensive establishment, and may be called a town. Large tracts of land in the vicinity are cultivated. They have a school house, and printing office; and probably a meeting house, before this time. Five years ago, the school contained 300 children. Missionaries, J. G. Messer, E. Evans, F. G. Hoper, E. Smit, W. F. Corner, and J. G. v. y. n.

1814 *Th. v. y.*, about 600 miles east from Cape Town. This station is favorable for a comfortable subsistence. Much land is cultivated. There are upward of 80 gardens, each containing about an acre. Many have been there brought to the knowledge of the truth. Communicants 87. The fruits of the gospel appear in the formation of an auxiliary missionary society. The missionaries are Messrs. Ulbrich and Barker. N and N. E. of the colony are the following stations.

86 *Kat River*, in Caffraria, beyond the great Fish river, 200 miles N. E. of Bethelsdorp, and 700 from Cape Town. Messrs. Brownlee and Taylor, missionaries. About 100 Caffres attend public worship. Soon after the mission commenced there were 50 children in school.

1816 *H. v. y.*, in Namaqualand, Messrs. Moffat and Cunningham. The people are earnestly desirous of hearing the word.

1820 *Griqua Town*, about 700 miles N. E. of the Cape, near the great Orange river. Messrs. Anderson and Helmes. Also, David, Berend, Hendrick, and Saba, native teachers. Here the missionaries have labored many years, and often amidst great difficulties. But they have had great success. They have now a printing press. The people cultivate the land, and some of them build good stone houses.

1817 *New Lattakoo*, N. of the colony, on Kooman's river. The most northern station, and among a very uncultivated people. Appearances are encouraging. Missionary, Mr. Hamilton. Two native teachers are employed in the neighborhood.

1803 *Bethesda*, about 700 miles from the Cape, on the N. side of the Great river, among the Bushmen. Mr. Sass is stationed here. Many instances of the power of divine grace has been witnessed. There was a great awakening in 1814.

1815 *Jerusalem*, 550 miles north of the Cape, formerly called *Africaner's Kraal*.—Messrs. Elmer and Moffat. Public worship and the school are well attended.

About 1814, *Bethany*, in the great Namaqua country, 55 miles north of Great river. Messrs. Schmelen, Kitchingman, &

Marquard. The people importuned Mr. S. to settle among them. He soon obtained a school of 140 members. In 1815, he baptized 65 adults.

Ma-koon's Kraal, is a recent settlement between Lattakoo and Griqua Town.

Orlaam's Kraal and *Pella*, are near the great Orange river, between 4 & 500 miles north of the Cape—Pella is the furthest N. W. station in S. Africa.

Nearly all these settlements are on a sterile soil in a sultry region, where springs and fountains of water are extremely rare. The natives are among the most ignorant and debased of all the human family. The word *Hottentot* has become familiar, as expressive of the lowest grade to which human nature can sink, and remain distinguished from the brute creation.

The missions in S. Africa were commenced by Dr. Vanderkemp and Mr. Kicherer, both natives of Holland. They sailed in Dec. 1728; and on their passage were instrumental in the hopeful conversion of several convicts who were on their way to New Holland. Dr. Vanderkemp and Mr. Edmonds first attempted a settlement at *Caffraria*. They were favorably received by the king, built a house, and opened a school. Mr. Edmonds soon left his companion, to go to India. Dr. V. endured much suffering, and was often in great danger. The king was sometimes affected by the truth; but proved treacherous. The people were inconstant, warlike and cruel. He had 8 hopeful subjects of grace; but after about 2 year's residence, at a time of famine, war, and confusion, he concluded to remove. He arrived in May 1801, at Graaf Reinet, where he met Messrs. Vanderling and Read, who had come to join him—they all remained here some months and collected about 200 *Hottentots*, and a school of 60 children. In May 1802 Dr. V. and Mr. Read removed with part of the congregation to Algoa bay, and finally formed the settlement at *Bethelsdorp*. Mr. Vanderling was left at Graaf Reinet with the remainder—thus originated these two stations. *Bethelsdorp* had many afflictions for a course of years; but has been a prosperous station. Dr. Vanderkemp was a very apostolic man. He lived to see his mission so well established, that he mediated a removal, to break up new ground in Madagascar. But he died, while on a visit at Cape Town, Dec. 15, 1811. He had principally supported himself; and within 3 years had paid about 5000 dollars for the redemption of slaves.

Mr. Kicherer placed himself, in company with Mr. Edwards, near Lake river, among a people "emphatically in a state of nature," who "literally burrowed in the ground, or in caves." For some time their ignorant minds admitted not the light of the gospel. But about the close of 1800, the preaching of the cross took effect—Here have been some of the clearest evidences of real conversion; rendered more apparent by the simplicity of the converts. Some too of the stoutest, proudest lions of these deserts have been transformed into lambs. Some instances of this kind we propose to relate in a separate article.

Mr. Kicherer, having been joined by Mr. Anderson, removed their congregation to the Orange river, and commenced that settlement.

Having enlargement here, and additional laborers, he and Mr. Scholtz returned to Zak river, and soon erected a church and a house. In three months from the 1st of Oct. 1802, he baptized 32 adults. In 1803, leaving a congregation of 600, he visited England, and took with him 3 converts, who gave great satisfaction to the Society. He returned next year, with several more laborers. He found his congregation were dispersed by a drought, and could not be collected on account of the consequent famine. He accepted the care of a church of Europeans at Graaf Reinet; but retained his connexion with the mission. The remains of his native congregation followed him thither.

On the Orange river, there were, in 1805, about 780 *Corannas*; 30 of whom were reckoned pious. The congregation was twice thinned by the ravages of the

small pox; but still it prospered. C. and A. Albrecht and J. Seidenfaden, who went out with Mr. K. on his return from Europe, proceeded to Namaqua land. In 1818, their congregation consisted of 700. Mr. A. A. died in 1810 and their two Namaqua stations were plundered and burnt by the noted robber, *Africaner*. Concerning this man we can only just remark, that he is now a zealous christian; and that his kraal is contained in the above list, as a missionary station.

The wife of Mr. C. Albrecht, died in the desert, before reaching the scene of her husband's labors. He and his associates located themselves at Pella, in the Little Namaqua country, where they labored with great success. Mr. A. died very suddenly in 1815.

We have given the most important facts pertaining to the S. African missions; and named some of the earliest and principal laborers. We cannot enter upon further details. The stations are, in general, prosperous. In 1814, a great awakening commenced at Bethelsdorp. It continued with power for more than two years; and in a less degree, a long time after. In 1815, 300 were added to the church; in 1816, 143. In 1815 the congregation contributed more than \$500 to the missionary society, and above \$200 for the poor; and undertook the erection of a school room and printing office, at their own expense. The revival, which commenced in 1814, extended also to nearly all, if not all, these scattered settlements. It formed a new era in the history of the missions; and began soon after missionary conference of all the brethren at Graaf Reinet, when six native preachers were set apart to the work.

From the R. I. I. Intelligencer. SLAVE TRADE.

It was mentioned in the *Intelligencer* a short time since that Mr. Allan the Quaker philanthropist, was before the Congress of Sovereigns at Verona, urging the cause of Africa with all his might. And it gives us pleasure to state, that his exertions have been attended with success. By late accounts from Europe we learn, that in consequence of a memorial presented by him against the Slave Trade, and his eloquent addresses, the great powers, with the single exception of France, have adopted very vigorous measures on the subject. Russia, England Prussia and Austria have agreed that the Commerce in slaves ought to be assimilated with the crime of Piracy; and have therefore made it punishable by death.

Counsellor Lillienstern, of Frankfort on the Maine, has published a very singular work, in which he attempts to prove argumentatively and methodically, that the predictions respecting Anti Christ are now on the eve of being accomplished. Anti-Christ, he asserts, will appear in 1823; his arrival will be succeeded by ten years of religious wars; after which the Millennium, as he assures us, will commence in 1836.

"When Baxter had lost a thousand pounds, which he had laid up for the erection of a school he used frequently to mention the misfortune as an incitement to be charitable, while God gives the power of bestowing, and considered himself as culpable, in some degree, for having left a good action in the hand of chance, and suffered his benevolence to be defeated for want of quickness and diligence."

NATURE AND ETIQUETTE.

The following little anecdote is an instance of rebuke, which artificial manners sometimes receive from unsophisticated nature.

A little girl happened to hear her mother speak of going into half mourning, said—"Why are we going into half mourning Mamma, are any of our relations half dead?"

PRINTING

Neatly Executed—A general assortment of Blank and other Books for sale at this Office No. 97, Market-Street.

From the London Jewish Expositor, for
December 1, 1822

MISSION AMONG THE JEWS

Extract of a Letter from Mr. Wolff, dated
Aleppo, Aug. 1, 1822

Dear friend.—I hasten to give you the following accounts: Rabbi Abraham Ben David Shleifer has professed his faith in Christ when at Jerusalem. The whole result of my conversation with the Jewish High Priests at Jerusalem, was this, that they perceived and became persuaded that a better spirit must exist among the Christians in England than among those in the Levant; that the Gospel does not contain the superstitious tenets which the Christians practise; and they perceived that they must give to Judaism a more spiritual dress, in order to gain ground with truly spiritually minded Christians. I gained so much their confidence, that they consulted with me about their own business; they made me acquainted with the history of Jerusalem in the last century, and copied to me the poetry of their famous Rabbies, about Jerusalem's condition, which I shall send to you the next opportunity. The great Solomon Spira, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism about the Hebrew New Testament and the Hebrew Bible I gave to him; but as he had not yet finished when I left Jerusalem, he wrote to me a very kind letter to Jaffa, and desired me to go back to Jerusalem; for he does not dare to trust the letter to any body else. The political circumstances of this country, the war between the Pacha of Damascus and the Pacha of Aeri, did not allow me to return to Jerusalem, according to his wish. I have distributed a thousand copies of Holy Writ at Jerusalem, which I saw to my delight to have been read by the inhabitants of Lydda, Bethlehem, Ramla, and Jaffa.

I read to the Jews in Antiochia, the same sermon of St. Paul, when he was at Antioch. I distributed among them three New Testaments and three Tracts. They sung to me some hymns, which they use to sing in their synagogues. The Greek Priests, at Antioch, are very ignorant indeed.

I arrived at Aleppo the 9th of July, where I was very kindly received by Benj. Barker, Esq. the Agent-General of the British and Foreign Bible Society, in whose person I have in every respect a true brother and fellow-labourer; wherever I came I met with depots of Testaments furnished by Benj. Barker, Esq. * * * *

I have had several conversations with some hundreds of the Jews of this place. I distributed Tracts and Testaments, and preached to them the Gospel for hours; but I must confess that many of them are bad; they bought the New Testament from me for a very cheap price, and then did take out the table and sold the paper to Turkish Druggists. Abominable felony, indeed! I prevented this proceeding by offering to them the New Testament for the whole price. All the Franes here residing called on me; and the Franes here distinguish themselves not only by their riches, but likewise by their moral, religious, and gentlemanlike conduct. There are not here to be found such bad fellows as at Cairo. The name of a Frane is highly respected among the Mussulmen at Aleppo, who use the proverb, "La parola d'un Frane!" At Cairo is, alas! the contrary case! Mr. Benj. Barker received, the first three days after my arrival, three cases of Arabic New Testaments and psalters, which have been sold in two days. The Catholic Priests are not so much against the distribution of the word of God as those of Jerusalem.—My project of establishing a college in Aleppo, for the Franes residing there, and for all those of the Syrian coast, Tripolis, Lattaehia, Cyprus, Barut, Saida, Aeri, Jaffa, Alexandria, and Cairo, on the Lancasterian system, will be adopted. All the Christian Consul Generals, as Messrs. Lesseps, Barker, and Durriehello, and all the Catholic and Protestant inhabitants, have signed the project with joy; and I am desired to return to England, to get your and other kind friends' advice. Monsieur Lesseps has already given notice of it to his majesty the king of France, and to the French Embassy at Constantinople. The Jewish Consuls, displeased that we have not accepted their mean conditions, have excluded themselves from taking a part in such a philanthropic enterprise. You will soon receive the whole plan of the Institution. Monsieur Lesseps gives me likewise letters for the King's ministers, in order that I may induce them to consult with you on this subject. The

whole of Aleppo is now in joy, and thanked me for my having given to them the idea. In the project where the three Consuls and Mr. Wolff are desired to tell Mr. Drummond and Mr. Bayford the grateful feelings of the European inhabitants of Aleppo, towards them for their philanthropic feelings, I have proposed Benj. Barker, Esq. as director of the institution, which proposal was accepted. Monsieur Lesseps has been my chief patron, besides Mr. Benj. Barker, in bringing into execution my project. Monsieur Vidal, who is returning to Bagdad, has taken a copy of the project with him, to procure subscribers among the Europeans in Bagdad, and is sending copies of it to Calcutta and Persia. Mr. Vidal desires to enter into a correspondence with you.

You will surely not be displeased that I return, on account of the establishment of such a school, to England. Mr. Ward went for such a purpose from India to England, and from England to America, and back to England; and the situation, the climate in Aleppo, and likewise the multitude of Europeans, and the hope that the Levantines themselves may be provoked to jealousy by it, and try to imitate us; and to have the certainty that all those boys to whom the word of God will be given will likewise read it; all these considerations induce me to lay at the Christians' feet on my arrival in England, and beseech them to assist in such an honourable cause. Mr. Benj. Barker is writing to you about it; and with much thankful love and feelings to Mr. B. yours, &c.

JOSEPH WOLFF.

GEORGIAN ISLANDS.—South Sea.

NEW CODE OF LAWS

The re-modelling of a State, hitherto Heathen, on Christian Principles, under all the freshness and vigour of impression from those principles being just received, is an object perfectly new in this latter age of the world. What has, however, taken place in this respect, in some of the smaller Islands of the Pacific, is but the prelude, we trust, of what will ere long follow on a far larger scale in other Heathen Lands.

The New Code of Otaheitean Laws was enacted by the late King and the Chiefs, in concurrence with the People. They were immediately printed, and were posted up in every district; so that the people having in general who have learnt to read, have become well acquainted with their civil and social duties.

Introduction to the Code.

Pomare, by the Grace of God King of Tahiti, Moorea, and all surrounding lands, to all his faithful subjects Greeting, in the name of the True God. God, in his great mercy, has sent his word among us. We desire to regard the commandments which He has given us. In order, therefore, that our conduct may become like the conduct of those who love God, we make known unto you the following Laws of Tahiti.

Nineteen Heads of the Code.

1. Of Murder. 2. Of Robbery. 3. Of Depredations committed by Swine. 4. Of Stolen Property. 5. Of Lost Property. 6. Of Buying and Selling. 7. Of Sabbath Breaking. 8. Of Stirring up War. 9. Of a Man with two Wives. 10. Of Wives that were cast off before the Reception of the Gospel. 11. Of Adultery. 12. Of Forsaking a Wife or Husband. 13. Of not Providing Food for the Wife. 14. Of Marriage. 15. Of raising False Reports. 16. Of the Judges. 17. Of trying Cases. 18. Of Courts of Justice. 19. Of the Laws in General.

Article 16 contains the names of the Judges, 400 in number. Articles 18 and 19 prescribe that Courts of Justice shall be erected all around Otaheite and Eimeo—that they shall be used solely for the administration of justice—that a printed copy of the Laws shall be posted on every such House of Judgment—and that the chiefs in the several districts shall support the execution thereof. Murder is made punishable by death.

Modifications in these laws, will of course, continually be found necessary, in order to adapt them to the new and untried state of society for which they are designed. The intelligence of the missionaries will doubtless be applied to this object, as it has been already beneficially employed in framing the Code.

Specimen of three Laws

We subjoin these three specimens, that our readers may the more fully enter into the condition of this new and interesting community.

Law on Buying and Selling.

When a person buys any property, let

him consider well before he gives his property in exchange for the property of another. If he exchanges property with another and has taken the exchanged property away, and shortly after wished to have his own returned, his wish shall not be granted, unless the other party is agreeable. If any damage be found on the property, which had not been discovered at the time of exchanging, it may be returned; but if the damage was known at the time of exchanging, it shall not be returned. If a person exchanges property for a person who is sick, the sick person shall be allowed to see the property received in exchange; and if he does not like it, it shall be returned.—Persons must not undervalue nor cry down the property of others; it is very bad. The persons who are buying or selling, let them themselves buy and sell without the interference of those who have nothing at all to do with the matter.

Law against Sabbath breaking.

It is a great sin in the eye of God, to work on the Sabbath day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land cultivated nor any work done, nor must persons go any long distance on a Sabbath day. If they desire to hear a missionary preach they may go, although it be a long distance; but let not the excuse of going to hear the word of God, be the cover for some other business: let not this be done: it is evil.—Those who desire to hear Missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the king. The Judges shall appoint the work.

Law against raising False Reports

If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin; the punishment of those who do this—he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy &c. he shall make a path of one or two miles in length and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair; let them be high in the middle, that the water in wet weather, may run down on each side. Should the relations of the person who is required to make a path, wish to assist him, they are at liberty to do so. The Chiefs of the land where the man is at work, must provide him food; he must not be ill-treated; he must not be compelled to work without ceasing, from morning till night; but when he is tired let him cease, and begin again next day, and when he has finished what he was appointed to do, he has fulfilled his punishment.—The Judges shall make known to persons raising false reports, the punishment they shall undergo.

The Missionaries remark that the good effect of this law, in particular, has been very apparent.

[London Missionary Register.]

From the Washington (Penn.) Reporter February 24

Execution of William Crawford—At day light on Friday morning last, the Main-street appeared to be thronged with strangers; the public houses the night before were generally full. Near ten o'clock A. M. the street opposite the court house, and the sheriff's office was literally packed full of spectators—at half after eleven o'clock, a corps of military formed a hollow square, opposite the door of the sheriff's office. Into the square thus formed, was brought a sled, drawn by a span of horses—into the box of the sled was then placed a coffin; in a few minutes Wm Crawford, the malefactor, made his appearance, covered with a white muslin shroud, white cap and black hat, supported by a man under each arm; he was seated in his sled, alongside of his coffin, supported by Mr. John Wolse, who had made the coffin. The attending clergy-men and physicians took post immediately behind the sled—then the coroner Mr. Johnson, and the deputy sheriff, Mr. Robert McClelland; next the constables with their long staves, Sheriff's Officers on horseback in front of the military. In this order the procession moved down Main-street to the lower end and up the

south west side of Gallows Hill to the head of a hollow, forming a kind of amphitheatre, where the gallows was erected, on the right of the old Brownsville road, about half a mile from the prison, and in full view of the south side of Main street and the whole south side of the borough—around the gallows, the sheriff had previously formed a guard, leaving an open area of about one hundred feet square.—In this the procession halted. On the way from the prison to the place of execution, the culprit appeared to be wholly unconcerned, eat part of an apple and surveyed the attending crowd with a keen scintillating eye. He remarked to Mr. Wolse that he had acquired a fortune of forty thousand dollars, which they had tried to rob him of, and now wanted his life—they were welcome to it—he was as ready to die, as they were to hang him—his life was all they could get.—The day was clear, and the sun shone out pleasant and warm which he appeared to enjoy, and occasionally turned to the spectators from the windows; his countenance was unmoved, bold and bespeaking a heart unchangeable—his complexion was fine and florid, although he had, we are told, not taken more than one small portion of spirits that morning, and eat no breakfast. On halting under the scaffold the malefactor viewed the erection with as much constancy, indifference or emotion, as a philosopher of the sect of Zeno could have done. The Reverend Henry Furlong gave out a hymn commencing with the following words, which was sung:

"When rising from the bed of death"

The Rev. Thomas Hoge read the 51st Psalm, and the Rev. Charles Wheeler closed the services, with a prayer to the throne of the most high God in a very fervent and supplicating manner for the poor human being who was then about to be put to death. Crawford remained unmoved or affected. On being asked if he wanted his time prolonged to the last minute, he answered, No! Said he "I would rather die in one minute than live ten hours longer; I wish to have it over—I do not want to keep Tommy Robertson here waiting with his wagon, I want to be taken home this night to my house, where my neighbours can call in and see me once more; I have had no peace of mind for forty eight years, and wish to leave this wicked world. If I was worth one hundred thousand pounds, I would bet a guinea my children would have robbed me of the whole of it and then brought me to this ignominious death. If I were to be shot, I would think nothing of it; but to be murdered upon that gallows (casting his eyes upon it) is what I hate; it is more than I expected or deserve, and what the name of Crawford never was brought to, or any of the race." The Sheriff then told him, Mr. Crawford, if you wish the longest time allowed in the warrant, you shall have it. He sternly replied no! "I do not wish to be detained," and drank a glass of beer. When taken up on a scaffold, and seated upon a stool, casting his eyes around over the multitude, he said, "it appears they are determined to hang me—they may do it—I am ready to die at any moment." The Sheriff then read the death warrant under which he acted, and in which the word murder was cited. Crawford again spoke and said, "I am no murderer; if I had got a fair trial, I would not be here to suffer an ignominious death—it is what none of my name or kindred were ever brought to before. The witnesses against me were bribed to perjure themselves; and the jury were weak, misled, ignorant men, and did not do me justice, or I would now be at home; but, I hope soon to appear before a more just judge than any I have ever been before in Washington county.

The Reverend Charles Wheeler, in a mild and gentle tone of voice, put the following question to him, "Mr. Crawford, are you willing to forgive your enemies, particularly, your own family?" To this Crawford, replied, turning his face round to the left, "you are no father confessor, mind your own business, and let me alone. God may forgive them; I won't die with a lie in my mouth; I am no hypocrite, nor will I make a blowing horn of myself. The clergy then took their leave of him, and left the scaffold. Sheriff's Officer assisted by his deputy, Mr. McClelland, placed him forward under the arm of the gallows, in his proper position; he took the Sheriff's hand and bid him farewell, blessed him and thanked him for his kind attention. At ten minutes before one o'clock, the Sheriff adjusted the noose around his neck and in fixing it properly, Crawford said, "you are choking me;" these were his last words. In a few sec-

onds, the sheriff turned from the prisoner, lifted a hatchet, raised his head and with one blow cut the rope that supported the platform. Crawford swung in the air, he raised first the left hand and then the right attempting to grasp his neck, with his right he then caught the slack rope, and both hands gently inclined down his sides, and he hung without the slightest struggle or exertion, excepting a contraction of one shoulder, then the other, and heaving one long and strong convulsion of the breast; in 5 minutes his pulse was gone and in 7 he was apparently dead: he held a white handkerchief in his left hand during the whole time.

While hanging, he bled a little from the right nostril and there appeared a slight discharge of water from the eyes—from the raising of the hands in a natural manner, it is evident the neck joints were not dislocated, in the fall from the scaffold—In 43 minutes he was lowered into his coffin, closed up, and bore off by direction of his executor who had attended there by previous arrangement for the purpose of taking his corpse home to his own house

From the Western Citizen

Mr. LYLE.—It is the boast of Kentucky that her sons are growing opulent by commercial traffic; that they are fast surmounting the obstacles of a miserable circulating medium, by turning it into stock, or other produce of this fertile country, sending them to distant markets, and by this means converting their almost worthless trash into money. Where nature in her whims has not thought it necessary to place navigable streams, they with the spirit of enterprise, incident to Columbia's free born sons, have found land-roads by which they convey their live stock to market. They have, heedless of difficulties, with their horses, their cattle, and their hogs, surveyed the mountain's heights, encountered the rushing torrent, endured the merciless pelting of the snow, hail and rain. And yet, all this is laudable, because commercial traffic is necessary to the very existence of civil government.

We will now turn our attention to the river Ohio, on whose bosom the barks of Kentucky float, laden with the produce of her soil. This for a time was the only source of trade we had—we now carry it on in a very considerable degree. Steam Boats have been erected, in order for the furtherance of trade, to render the voyage to the lower country more commodious and expeditious. This I commend. I admire, but whilst every honourable species of traffic is laudable, there is yet one which every freeman of nice feelings, or even the common feelings, of humanity, must look upon with disgust, with abhorrence, as disgraceful to a land of liberty, or of tyranny—I mean the diabolical, damning practice of SOUL-PEDDLING, or the purchasing of negroes, and driving them like brutes to market. This is a kind of business commenced at first on a moderate scale, in Kentucky, but now grown so enormous, as to become truly alarming; Oh conscience! has remorse totally lost its sting? Has heaven no lightning eternally to blast the abominable wretches who first introduced this nefarious trade?

Having business in Paris, on Tuesday 17th inst. I there witnessed a scene more shocking to humanity than any that has ever come within my notice—Never shall I forget the painful sensations with which the horrid spectacle filled me, until the last round of time is run, and the universe sinks again into the chaos from whence it arose. Oh! that the obliterating hand of time could efface the scene from my memory, for it was acted in the country that gave me birth, the land of liberty and independence, the boasted asylum of the miserable and oppressed! I there beheld between seventy five and one hundred miserable wretches galling under the yoke of despots, (which by the way is too mild a name for their iron hearted oppressors,) doomed to leave their home, their country, and their friends, rendered ever dear to them by the strongest ties of nature, from the earliest dawn of life. Chained and guarded, they were driven like other stock, from their native land. They were paraded on the public square, in front of the court house, the seat of justice. Over their unhappy heads, that banner waved under which our fore-fathers fought and bled for the liberty and independence which they attained in the glorious issue of the contest. This was the most unkind cut of all, to hoist the "Star Spangled Banner" the flag of freedom, the Eagle of proud America, over a set of poor unhappy slaves, fettered to misery, to despair, who never knew Liberty, save in dreams of the night, or the airy visions of

the day. Shameful prostitution! The arm of retributive justice must one day fall upon the heads of these aliens from refined society, for the heaven daring hell, deserving traffic they are engaged in.

One word more, and I have done—I hope a thinking world will not deem me too severe with gentleman traders. If it does, I have this comfort left me still; there is an inward something which whispers me I have done right.—This by the moralist, is called *conscience*.—I believe a something with which the honorable soul-peddlars have had a desperate combat. They have gained the glorious victory—*Conscience* is vanquished and doomed to a perpetual, dishonorable exile, from their bosoms, on account of its casual, impertinent intrusions.

PHILANTHROPIST.

TENACITY OF LIFE IN INSECTS.—Mr. Beddome, chemist, of Tooley-street, Boston, relates the following singular circumstance:—"I had purchased twenty large hives, and a hoghead of Dutch honey in the natural state, not separated from the wax, which had been in my friend's warehouse above a year; and, after emptying my hives as well as I could, I boiled them for a considerable time in water, to obtain what honey remained between the interstices. A considerable number of bees that had been mixed with the honey, were floating on the surface of the water, and these I skimmed off, and placed on the flag stones outside my laboratory, which was at the top of the house, and then exposed to a July meridian sun. You may imagine my astonishment when, in half an hour, I saw scores of these same bees that had been for months in a state of suffocation, and then well boiled, gradually come to life and fly away! There were so many of them that I closed the door, fearing they might be disposed to return, and punish me for the barbarous usage they had received at my hands."—The wonderful vitality of insects has often been remarked by Naturalists. "They live, it is stated, when deprived of their heads or intestines; some will exist in alcohol; others will bear to be frozen as hard as stone, and yet revive, one species is found to inhabit boiling springs." Surely, "the Bible of Nature," to borrow the somewhat insidious expression of an Arch-infidet, must be allowed to have its mysteries, as inexplicable by us as any that are contained in the Bible of Revelation. We have been agreeably surprised, on finding, from a late number of a publication notorious for its sneers at Christianity, that the facts specified in this article have unawares extorted from one of its writers so much of homage to truth, as is implied in the following remarks:—"Such a miraculous suspension of the faculties of life baffles our philosophy, and leaves us only to admire that hidden economy of nature, in her most minute productions, which we must despair ever to understand. B. Rec.

A Letter from the Rev. E. Skinner, to one of the Editors of the Christian Secretary dated Ashford, March 5, 1823

DEAR SIR,—A work of Divine Grace, in the conviction and conversion of sinners commenced in the town of Willington, in a Methodist neighbourhood, at the northeast corner of the town, about the beginning of October last. This work, with christians, has spread along the east border of the town extending southerly through four school districts, and has I am informed recently commenced in the town of Mansfield. A few cases of hopeful regeneration have taken place in Ashford, and a number are still seriously impressed. But we have reason to fear that the work in Willington and Ashford, is nearly over. The number who have entertained a hope, that has come to my knowledge, is eighty-two; of which, eleven have been baptized, and joined the church where I am labouring, two more related their experience to the church on Saturday last, and received fellowship, but are not yet baptized. Two have connected themselves with the Methodists. I do not know that any of the others, have as yet been connected with any denomination. One, we have reason to hope, instead of entering the militant fold, has entered the great fold above, where she is enjoying the immediate presence of her Saviour.—She would have been ten years old had she lived until April. She died on the first day of the present year, a few weeks after the reformation commenced in that neighbourhood. She was a child of the most amiable disposition. On being asked, by her mother, a short time before she died, if she ever

thought about dying she answered yes, a great deal. On being asked if she ever prayed, she said yes every day; and pointed out the place where she had maintained daily secret prayer to God. And farther observed, that one time when praying there she was extremely happy. On being asked, what made her happy, she answered, because Christ had forgiven her sins, and loved her, and she loved him. On being asked if she had ever been happy since, she answered yes every day. On being asked why she had not told of what she had experienced, she answered, she had felt it a duty to speak in meeting, and tell what the Lord had done for her, but she was a little girl, and thought there were others that could talk better than she could. Two have been baptized upon an old hope, one of which has entertained this hope nearly forty years, one has been baptized on a hope obtained the last season, the fruit of the reformation in Holland, making fourteen that have joined the church where I am, since the first of November last. One related her experience to the church on Saturday last, who had entertained a hope six years, and was received for baptism: of this description of people, which I call old converts, as not being the fruits of this reformation, fifty two have already come to my knowledge in this immediate vicinity, most or all of whom are Baptists, and many of whom, have by their lives and conversation given the professing children of God reason to entertain a hope for them, but they have never yet made a public profession, although some of them have entertained a hope for a great number of years. May the Lord lead them on one after another in the footsteps of the flock. I feel engaged as an under shepherd to look them up, and if possible to lead them with the lambs into the fold of Jesus, and if the great Shepherd assists I shall be successful. I believe the Lord has yet a work for me to do amongst this people. May I ever feel my entire dependance on the Great Shepherd of Israel, and mix the prayer of faith for divine assistance with my exertions for the accomplishment of this important object. I shall give you hereafter an account of the farther progress of this work. I am with respect yours, EZEKIEL SKINNER.

REV. E. CUSHMAN.

ANOTHER LETTER FROM BOUDINOT.

Copy of a letter from Elias Boudinot, an Indian, to a clergyman in this vicinity, dated Creek Path, Cherokee Nation, Jan. 24, 1823.

My dear Friend—My engagement would have been more faithfully and punctually observed, had I the entire command of my time; but since my arrival, I have had no resting home, which will appear evident from the different places where my letters are dated. Going from one part of the nation to the other, new objects of attention engross my mind, to the exclusion of writing; nor would I indulge myself too much in study, on account of the delicate state of my health. I have had a pretty severe relapse—however, by proper attention, and resuming the course I formerly followed, I have the hope and confidence of my recovery.

My first letter is dated at Brainerd, where I had the unspeakable pleasure of seeing and conversing with the dear missionaries of the cross, stationed at that place. Various reflections of a spiritual and religious nature passed my mind during my visit. I thought on the nature of the true religion of Christ, self denial, and that benevolence which prompted those servants of God, to leave their country, home and friends, and betake themselves to a stranger's habitation.—I reflected on the approbation with which God will acknowledge them, and the pleasure they must feel, in performing their duty, from a sense of love to God and man. Surely nothing less than love can have brought this people from a refined society, and every thing they held dear—nothing but love could have wounded and healed that tie of nature, given us by our gracious Creator. "The love of Christ constraineth us," is their language, "because we thus judge, that if one died for all, then were all dead." But indeed, this seems to be the ruling passion which actuates them to diligence. Brotherly love and Christian union are conspicuous in their daily walk and conversation—Contented with their situation, they love their employments, and no trial or disappointment deters them from the portions of labour assigned them by the discretion of the brethren. Their example before the natives and the children under their care, is

as becomes those who realize their responsible station, the nature of their holy vocation, and the pernicious effect of a heedless course of life. The children are well regulated and governed. They are taught reading and writing, and the rudiments of English, as in common schools. They are made to respect God, preaching, and the Bible. Their general course of conduct is good. Industrious out of school, respectful to their teachers and studious during study hours. I was pleased with the regulations of this station. The bell rings early in the morning for the family to arise. Half an hour after, the bell again tolls for prayers.—The whole family, excepting those who live at a distance and those who are indisposed, assemble in the dining room.—A section of Scott's Bible is read with the practical observations. A hymn is then given out and lined, and all join in praise to their common Lord and Saviour. After these introductory services one of the brethren leads in solemn prayer to God, who answereth the desires of the humble and contrite heart. The brethren then resort to their several appointments of labour, until they are called by the bell for breakfast. They sit with cheerfulness around the board, provided by the providence and bounty of God. The missionaries partake of food precisely the same with the children. They are again dispersed, each one to his employment; the children to some work, until about 9 o'clock, when they are summoned to school. Dinner is ready at 12—supper towards evening, and directly after, before they arise from the table, they close the day with a solemn prayer and dedication of themselves to the service of their Lord and Master. The same services are observed in the evening prayers as in the morning. The evening is spent in conversation, in labour or in study. The bell rings for retirement at nine.

It is often said by many inveterate enemies of the cause of Missions, and at times, by some of those who profess themselves Christians, (horrid to relate—I speak from observations,) that those Missionaries are actuated by mere gain.—What gain? Not wealth, nor gold nor silver. Surely they seek, and they have a gain. But not the miser's gain. Their loss is their everlasting gain. Blessed glorious, and laudable gain. If all the great men of the world had had the ambition and the profit of a Missionary, no blood would ever have been spilt for the sake of gain, for the sake of gold—the doleful story of Cortez, and his successors, the blood hounds, would not have distracted my ears, nor blackened the page of American history. O, the fate of Peru, the destruction of Mexico! Here are examples of the love of gold and gain.

Yours respectfully,

E. BOUDINOT.

[So. Intel]

For the Christian Repository.

MR. PORTER,

I am the man who sent you that piece, a long while ago, about Paul and Amicus.—The paper seemed long coming; I wanted so much to see how my piece would look in print—I thought it would convince the people, that it was best for Paul and Amicus to write on, as they were both smart writers, and seemed, from their long pieces to love to write, and to have nothing else to do.

No doubt your readers remember that I asked "What can be more important than to know which is right, the Quakers or the Presbyterians? What good will reason do us, if we don't use it? What more important to use it about, than religion? and how can we know which is the right one, the Quakers' or the Presbyterians' till we hear them reason about, and tell all that can be said on both sides? If the Quakers are wrong, they ought to change—if the Presbyterians are wrong, they ought to change."

Ministers have many books and can read all about the Quakers. But we Farmers have not the books. The afore, as I heard our minister say, we ought to be very thankful to these men, who have laboured so much for nothing.—They have told us a great deal about both sides—I did not know that half so much could be said—I have read all their pieces carefully, and have now got to know what the Quakers hold to—I am glad Mr. Porter, you are going to print them all again in a book. I have subscribed, and have got my neighbours to subscribe. I want my children to have the book. I don't agree with that Barnabas at all. I think much good will come of the book. Barnabas don't know the design of the Note from Philadelphia, signed by Jonathan Evans, Clerk of the meeting; that meeting did not mean to disavow, nor have they disavowed Amicus' sentiments.

I want now to write you about some things which the Quakers hold to—they hold to *internal light*, and to *not pay ministers for preaching*, and that ministers should not learn Latin and Greek, and that Bibles and Missionaries will be a hurt to the Heathen—all these facts I can prove about the Quakers. I was glad that Paul asked Amicus what internal light had taught them?—I wondered that he did not do it at the very first.—But Amicus gave no answer at all to this question. I live in the midst of the Quakers, and have asked many of them again and again, what internal light had taught them? "Now," said I, "neighbour, tell

me one thing, one fact, one matter of knowledge, which you have not first learned from the dead letter—Eve y thing you have learned from your parents, your preachers, your Fox, Pen, Barclay, Elias Hicks, Theophilus Gates, Emor Kimber and the Bible, is all from the dead letter that killeth.”

Never has one of them mentioned one fact, or one thing. Some have said, tho we can't tell, our preachers can tell!

Now, I want you, M. Porter, to ask Elias Hicks, Amicus, Vindex, Veritas, Theophilus Gates, Emor Kimber, & all these high learned Quakers, to tell one fact, or one matter of knowledge, either of a worldly or of a religious nature, which they have not first learned from the dead letter, which killeth?—Until some of those great internal light men can mention one single fact, which their internal light has first taught them, I shall think it best for me, not to give up my Bible for Quaker internal light; and I shall continue, as hard as I have to labor for it, to give some of my money to the Bible Society, to pay for translating the Bible and sending it to the heathen, and to feed and clothe and pay missionaries, who go to explain it to them—And I am willing that missionaries should live comfortably, when they can obtain the comforts of life among the heathen—And I choose that my minister should live comfortably too, and to pay him reasonable wages for his labor, when he labors for my good and that of my children, and of our congregation. If a man does me a service I am ashamed to be so mean and niggardly, yea, so dishonest and unjust as not to do him a service in return: when I was a boy and went to school, if a boy gave me apples, I was ashamed to not give him something. I don't know why a minister should serve me for nothing, any more than a southern slave should serve his rich master for nothing.

These internal light men make a great noise about the southern planters, because they don't pay their slaves for their work, and yet they want our ministers to be as bad on't as the slaves!! Can it be, Mr. Porter, that they love their money, money so well? Is this the reason why they won't buy Bibles for the heathen, nor spare time to read them, nor keep the sabbath, nor pay ministers? because all these cost money, money—Reading the Bible and keeping the sabbath, takes time when money might be made. Is this the reason why they have invented their internal light which costs no money, money, a more sure and safe guide than the clear and express words of the great God and teacher of all truth and all true knowledge?

Oh! vain imagination! Oh! what pride! Oh! ye Quakers, my soul yearns in anxious concern and love for your precious souls! You claim kindred with the heathen—you expressly say that your internal light is the same which the heathens and all men have had ever since the fall of Adam, therefore, according to your own words it is the same which the Ephesians had before Paul preached the dead letter, which killeth to them. Be intreated to read your present state, in what Paul says was their natural state, in his 2nd chapter to the Ephesians: 1st verse, “Dead in trespasses and sins”—2nd verse, “Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience.”—3d verse, “Among whom, also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were, by nature, children of wrath even as others.”

Oh! how long will we continue as a people, dead in love of the world? dead in love of money, money? How long will ye reject the teachings of God's Spirit, as he has spoken in the Scriptures? and make a God of your own internal death? When the divinely inspired Paul teaches you every where, yes, in every verse of his writings about the heathen, that they “were dead in trespasses and sins;” why will you be so deluded as to boast of having the same internal light which they had? Why will you at this enlightened period of the world, and with the Bible of God in your hands, choose still to defend the religion of the heathen? Why will you still obstinately choose to be deluded as Paul says, they were, by the prince of the power of the air, and believe the teaching of your internal darkness to be a safer and surer guide than the Scriptures “of the Lord God of Heaven.” God so loved your precious souls, that he gave his Son to suffer and die for you! God moves me to love your souls, and I will pray for you. And when He moves me again by his Spirit, I will write to Mr. Porter again about your internal light—about Latin and Greek—about paying ministers—and about missionaries and about the Bible, and about Theological Seminaries.

A Chester County Farmer.

CHRISTIAN FORBEARANCE

Forbearance is a great part of love. (Eph. iv. 2) In a Christian Church, especially where it is of considerable magnitude, we must expect to find a very great diversity of character. There are all the gradations of intellect, and all the varieties of temper. In such cases great forbearance is absolutely essential to the preservation of harmony and peace. The strong must bear with the infirmities of the weak. Christians of great attainments in knowledge should not in their hearts despise, nor in their conduct ridicule, the feeble conceptions of those who are babes in Christ; but most meekly correct their errors and most kindly instruct their ignorance. This is love.—In very many persons there will unhappily be found some things, which, although they by no means affect the reality and sincerity of their religion, considerably diminish its lustre, and have a tendency, without the caution of love, to disturb our communion with them. Some have a forward and obtrusive manner, others are talkative, others indulge a complaining, whining, begging disposition; others are

abrupt almost to rudeness in their address; these and many more are the spots of God's children, with which we are sometimes so much displeased, as to feel an alienation of heart from the subjects of them, although we have no doubt of their real piety. Now here is room for the exercise of love. These are the cases in which we are to employ that charity which covereth all things. Are we to love only amiable Christians? Perhaps after all, in the substantial parts of religion, these rough characters far excel others, whom courtesy and amiableness have carried to the highest degree of polish. I do not say we are to love these individuals for their peculiarities, but in spite of them. Not on their own account, but for Christ's sake, to whom they belong. And what can be a greater proof of our affection for him, than to love an unlovely individual on his account?—[J. A. James' Guide.]

From the Boston Recorder. FAMILY PRAYER.

I have lived in many families and have been astonished to mark the difference in conducting the devotions of the family.

One reads a chapter in Scott's Bible together with the notes and practical observations which sometimes occupies near an hour. This in the morning is not so fatiguing, but in the evening, if delayed till 11 o'clock, which is frequently the case, unfits the family, and especially children and those who have been labouring hard through the day, to engage in the exercise of prayer with that ardour of feeling which renders it acceptable. Another reads not at all, but prays 25 or 30 minutes. The family in this case become wearied with the long protracted exercise, and in the evening not unfrequently several will fall asleep, and wake no more till the monotonous sound dies away in the ear, and the loud Amen dissolves the soporific charm. Another is irregular as it respects the length of the exercise. When the business of the day urges, the Bible is left unread, and a prayer of 2 or 5 minutes satisfies the clamours of conscience. At other times a chapter in Scott with the Notes, or Observations, or a chapter in the duodecimo is read according as the business of the day is more or less pressing. Another neglects prayer till the family have retired, and the master of the family and his wife come alone to the Throne of Grace.

Now I do not mention these facts that have come under my own observation for the purpose of condemning the christian character of any one. No, far be such a thing from me. I believe all these to be sincere worshippers of the Lord Jesus Christ. I mention them, because I think that family worship ought to be conducted in a different manner, and because these errors are not confined to a few individuals. Are there not many who make the exercise so long that those, who feel no particular interest in this delightful duty, dread the return of the hour of prayer?

Let all those, who lead in the devotions of the family, forbear protracting the exercise to an unreasonable length; let them be regular, for there is no time lost in serving GOD. let them call in their children and domestics, that they by your example may be led to seek the Lord. And now may a prayer-hearing GOD listen to your supplications, direct you in the discharge of duty, and receive you, your little ones and your domestics to his everlasting kingdom. In the mean time avoid all formality in worship, be humble, and spiritually-minded. Such are the views and wishes of

MENTOR.

REVIVAL IN BOSTON.

As several accounts of the state of religion in Boston have appeared in other papers, it may appear singular that we have not been more explicit on the subject. But as we hope the good work has but begun, and the time has not arrived which will authorize us to give a particular statement of facts, we can only say, to encourage the prayers of our friends at a distance, that the prospect is now more than ever encouraging, that the Lord designs to bless all classes in society, and all denominations in his church, with the special influences of his Spirit. At the last “inquiring meeting” in Park-street Society, upwards of two hundred and fifty persons were present; and in the Old South Society, upwards of one hundred have attended similar meetings. “Brethren pray for us,” that a Divine blessing may descend on all the churches planted by our fathers in this populous city, and their ancient faith and purity be restored to them.

B. Rec.

CHRISTIAN REPOSITORY.

FRIDAY, MARCH 28.

The Presbytery of New-Castle meets on the first Tuesday in April next, in Middle Octorara.

Several of our Subscribers who have signified their wish to decline the Repository at the end of this year, have omitted one (to us) very important point—paying off the amount due. The conditions are,—all arrears to be paid up to the time of stopping. We hope this will be attended to—it must be before the paper can be discontinued.

In the “Missionary Herald,” for March, we have a catalogue of the heathen children supported in the Mission School at Batticotta, Ceylon. A particular description is given of each of the children, and among the rest, it may be interesting to the “Juvenile Mite Society of Wilmington,” to hear the following account of Thomas Read, now educating by them.

Thomas Read is about 14 years old. He is a boy of good appearance, pleasant temper, good common sense, and remarkable bodily activity and vigor, inclined more to work than to study but it is to be hoped, that he will hereafter become fond of his book, and make more rapid progress, than he has hitherto done.

Let this little heathen child have an interest in all our prayers, but especially of his juvenile benefactors.

The advantages of education on the mind of a heathen child, may be seen in the very interesting letter which we this day publish from “Elias Boudinot.” Let the enemies of missions read and blush!

SELECTED SUMMARY.

Dreadful Calamity.—A most afflicting scene occurred in the vicinity of Mecklenburg, N. C. on the night of the 7th of February. The house and property of Mr. Robert Walkup, were consumed by fire; and five persons, four of them his own children, were burnt to death. The house caught fire by accident. Mr. Wm. Flinn brother to the late Rev. Dr. Flinn, of Charleston, escaped by jumping out of an end window, but unfortunately broke his thighs. It was an awful sight to behold the next morning.

Missions.—The latest intelligence from the Brainerd and Taloney stations, represent their condition as prosperous, and their cause as constantly gaining new friends. The missionaries at the first named station had received between nine hundred and one thousand bushels of corn in contributions from citizens of Tennessee.

The Choctaw Mission receives constantly new evidences of the smiles of heaven. David Folsom, a chief of that nation had purchased a number of valuable and religious works for his own library.

The Right Hon. Sir George Rose, making a donation to the Methodist Missionary Society of fifty pounds, stated that it was in consideration of religious instruction given by the Methodist Missionaries to negroes on certain estates in the West Indies. An honorable testimony to the effects of such instruction on slaves.

Population of Sierra Leone.—The amount on the first of August last, was 16,671; more than 11,000 of these, being Africans liberated from slave-ships; and more than 2000 natives from the districts surrounding the colony. The increase in two years exceeds 4000.

Aged Simeon.—When the little Calmuc congregation, formed by the Moravian Missionary, Schill, removed from their horde into the vicinity of Sarepta, that they might become incorporated with the brethren's congregation there, Father Steinmad, 83 years of age, one of the first Missionaries that settled at Sarepta, seized his staff which he had long ago laid aside, and by the help of a friendly conductor went out to their camp, about three miles distant, to see with his own eyes these first fruits of that heathen nation for which he had so long labored and prayed; after beholding them and hearing them in their own language sing the sufferings, death and redemption of Jesus their Saviour, he returned home thanking and praising God; and two days after, closed his eyes, and departed in peace.

Female Prayer Meetings.—The native sisters of the church at Serampore have begun to hold prayer-meetings from house to house, and a happy revival is visible among the native members, who amount to about 60 persons.

A Ladies' Association has been formed in London for the especial purpose of supplying suitable articles of clothing to the female negroes in the West Indian missions. Many ladies of rank have enrolled themselves among the members. Mrs. Fry and other ladies have presented clothing made by the female convicts at Newgate.

The Gentleman who visits the shipping in the port of London, for the purpose of distributing Tracts, reports that he visited between 1100 and 1200 ships during the past year.—In three instances only were they refused, and in nearly all they were received with thankfulness.

EUROPEAN WAR.

A general and lively sensation is felt, in anticipation of the tremendous conflict in Europe, which is now perceived to be approaching. The probable sacrifice of life and happiness must give pain to every humane heart; and the Christian will sympathize the King of kings to subdue the wrath of man, and hush the tumult of the nations. But no friend of the true principles of human rights can regard without earnest disapprobation, the unwarranted pretensions of the Allied Powers, nor refuse his sympathy and good wishes to the Spanish nation. The contest presents a character, unperplexed by diplomatic sophistries. It is a crusade against the principles of freedom; and consequently is aimed against the safety of every free government. The result of the conflict is not, we conceive, dubious. We doubt whether the allied sovereigns will be sustained by their own subjects in the prosecution of their designs. Europe, it is notorious, is pervaded by a revolutionary spirit, which waits only for a propitious occasion, and a fit medium, to burst forth. There was lately an eloquent article in Blackwood's Magazine, (a ministerial journal) on the state of Europe. Is it irrational to anticipate defection and revolt? Should the contest result in the extinguishment of freedom in Spain, it is possible that the popular government of England will be next an object of attack; and that the free governments of this side of the Atlantic may be assailed by the same determined spirit of despotic aggression. Nothing but the entire suppression of free institutions throughout the world, will afford a feeling of security to the potentates of Europe. *Star.*

A way to do good.—Always keep by you some of the following books, and send or give, or sell them at a low price, to the careless, and endeavour to get them to read them, and when you visit them, ask them about the book—if they have read it through what parts of it they like best, &c. And it may be money put out on good interest:—

Alleine's Alarm; Doddridge's Rise and Progress of religion in the Soul; Vincent on the Judgment; Baxter's Saints Rest, and his call to the Unconverted; Baxter's Fourfold State; Willison on the Sabbath, Russell's 7 Sermons; Flavel on keeping the Heart; Bunyan's Pilgrim's Progress; Harriet Newell's Religious Tracts; Missionary Catechism, &c.

It is said that eleven hundred females in one city alone in England, go out every Monday to lend tracts, and take up those previously lent.

MARRIED.

On Thursday evening the 20th inst. by the Rev. J. Potts, Mr. JOHN FAME, to Miss MARTHA CHAPMAN, all of this Borough.

On the same evening, by the Rev E. W. Gilbert, Mr. THOMAS CROW, to Miss ELIZA NEWLIN, all of this place.

OBITUARY.

[COMMUNICATED.]

DIED, at his residence near Newark, Del. on the evening of Friday the 21st inst. Mr. ANDREW KERR, Sen'r in the 83d year of his age. The deceased had been, for a long time, a ruling elder in the Head of Christiana congregation. He was much respected by his acquaintances; and esteemed a pious, amiable, and benevolent man. On Sabbath day, his funeral was very numerously attended. His remains were interred in the burying ground of the Head of Christiana Church, where a discourse suited to the occasion, was delivered by the Rev Samuel Bell.

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